found clear indications, though under an esoteric shade ^
of the latest theories in philosophy and the most recent
researches in science, and from whose dictates man should
never at the risk of eternal welfare of his precious soul swerve-
by a single inch.
The great facts of religion are the Power, the Wisdom
and the Goodness of God, the reality of communion between.
the human soul and the Divine, the conquering power of
Good over evil. It is given to us to know tliesc truths from
our own reason and our own experience. To remove them
from the natural basis of our reason and our own experience
on which God has set them and to stake them on the theory
that a particular set of books written several centuries or
even thousands of years ago to the exclusion of all the rest
of human literature, contain and constitute the sole authorita-
tive revelation of God to man and to hold that whatever
is not stated in them is a mere human speculation and if
incomparible with any declaration of scripture, is to bo
ruthlessly rejected, no matter what convincing reasons may
be adduced in its support and how acceptable it may be to
conscience and common sense, would be, in the words of Dr.

Armstrong, as insane as to attempt to root
up the great pyramid
from the platform of rock on which it has
rested for seventy
centuries and to balance it on its apex on
the crest of one
of the slim and slender palm-trees that rear
their graceful
figures between the desert and the Nile.

It follows therefore that, as so
emphatically asserted
by Swami Vivekananda: " *By the. Vedas no
books are meant.
They mean the accumulated treasury of
spiritual laws discover-
er by the great Aryan Rzshis in different
times. Just as the
law of gravitation existed before its
discovery and wozild exist,
if all humanity forgot it, so it is with the laws
that govern the
spiritual world \ the moral, ethical and
spiritual relations
between soul and soul and between
individual spirits and the
Father of all spirits were there before their
discovery and would*